

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

* And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—*JOEL.*

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Price One Penny.

A DISCOURSE

BY PRESIDENT AMASA M. LYMAN, DELIVERED IN EDINBURGH, MARCH 23RD, 1862.

(Reported by E. L. Sloan.)

[Commenced by reading in the VI chap. of Matthew, from the 19th verse to the end of the chap.]

I have read this portion of what is denominated "Christ's sermon on the Mount," in your hearing, for this reason, particularly, that the truths of which the declarations I have read are suggestive, may be before your minds, so that while we may reason together, you may be the better able to arrive at conclusions in your own minds as to whether our reasoning is consistent with what is taught in the Scriptures. We find an injunction of the Saviour here, upon those to whom he addressed the words I have just read, that they should "seek first the kingdom of God and his righteousness," this of course being denominated and placed first, as first engaging man's attention; and, as being that for which he should first seek, it can only be regarded by us as forming the beginning of the superstructure that was to be reared by the revelation to man of the truth, and through the unfolding to man in that revelation a knowledge of himself, and the relationship he sustains to the causes that have produced the development of intellectual humanity upon the earth; thus laying rationally and con-

sistently the foundation of the superstructure first, as that upon which the building should be reared—that which was to sustain the building and give to it a perpetuity of existence. Yet, when we take the declaration of the Saviour, as it has been transmitted to us from the past, we are still left, to a certain extent, in the dark as to the precise nature of the means by which the work is to be performed. He says, "Seek ye first the kingdom of God and his righteousness," and, as this was the work that was placed before the people in the days when Jesus proclaimed the Gospel in person, it is the same work that is presented to us for accomplishment on our part in our time, for there is no different Gospel presented to us from the one which was presented to them; as they were constituted so are we constituted; and, as were the constitutional requirements of their existence as intellectual human beings, so are ours—the same wants to be provided for, the same capacity to receive and enjoy, and constitutionally the same in every respect; hence the work presented to them for their accomplishment was the same as that which claims our attention. To know this is an important matter; yet, if we start

in the work of searching for the righteousness of the kingdom of God, how shall we find it out? By what shall we regulate the opinions we may form, the conceptions that shall be awakened in the mind, and how determine whether they are correct or incorrect?

If we were to consult the men who assume the positions of teachers of mankind and guides to a heaven of happiness and bliss, on all the face of the wide earth, each in his turn would tell us what he considered constituted the righteousness of the kingdom of God. And when he had told us this, What would it be? Would it be a revelation of the truth to us? That is a matter that would depend entirely upon circumstances. But, there is one thing it would invariably be; the answer given would be a reflection of the opinions of the man answering the inquiry made. Yet, whether his opinions are correct or incorrect, is still as much a question as the question what constitutes the righteousness of the kingdom of God, upon which we should commence to lay the foundation on which our future greatness, happiness and glory is to rest. When we read the Scriptures we are to a certain extent involved in a similar difficulty. While we arrive at one conclusion in reading the Scriptures, our neighbour who is on our right hand and our neighbour who is on our left hand, with whom we are struggling along through life's journey, read the same Bible and arrive at entirely different conclusions. This involves us in another difficulty; for we find that the Scriptures are much the same, as a medium of information, as the men who are around us under the influence of all the varied notions they entertain; for these varied notions, so far as the Scriptures are concerned, have all been drawn from the Scriptures. Their opinions, they will tell us, are the reflection of the legitimate import of the Scriptures. Then, if there can be such a variety of opinions drawn from them, they do not, viewing them in this light, constitute a very encouraging source to which we can apply with any degree of confidence and faith that we would, as the result of consulting them, know the truth.

What then shall we do? Shall we throw the Scriptures away as not true? No. But how, then, shall we commence our search, and in what direction shall we look to find what constitutes the righteousness of the kingdom of God? To learn what constitutes the righteousness of the kingdom of God, we require to know something of the nature of the purpose and design that influenced Jehovah in first developing intellectual humanity on the earth—what the purpose was he had in view in giving man a being in the world, and then, when we know what he has done, and whether it is consonant with what he intended to do, its consistency and beauty will be rendered obvious to us.

It is quite possible that my mode of reasoning on this matter may not be consonant with the opinions of those who are listening to me, therefore, I have to ask you to extend your charitable attention to the reasons I may advance, and request you not to throw them away till you have rightly determined whether they are true or false. I do not mean to travel in the beaten track which many others have travelled in, who have been the exponents of views and opinions which have exerted an influence over the world religiously. I have no regard for anything but one matter, and that is the Truth. As for a great many things which people entertain a reverence for, I may not look upon them with like feelings, yet, I would not acknowledge that any one could entertain more reverence for the truth than I do. I make these remarks because I wish you to appreciate to some extent what my feelings are, that induce me to pursue the peculiar course I am disposed to take in my efforts to enlighten you.

I am in hopes, through the help of God, of being able to suggest to your minds such things as will provoke in you thought and reflection, that you may realize the benefits of an administration of truth in yourselves. In order that you may be in possession of an enlightened comprehension and knowledge of the principles that will save you, instead of looking around us and upon human beings as we see them at present circumstanced upon the earth, we will go back to a time

that is more free from doubt—less enveloped in the clouds of darkness than the one in which we live. There is too much smoke here to see with clearness, so we want to go back to a time when the fires which produce the smoke had not been lighted, to an atmosphere that is not be-clouded by the darkness of ignorance, and from that point ask ourselves a few questions in reference to the existence of humanity, that we may know something of the well-spring of life and truth. "But," asks one, "do we not want to know something about wrong?" No; no more than we will know by knowing right. Well, now, can we entertain in our minds the thought that there was a time when the existence of humanity, on the earth, existed simply in the mind of our Father and God as a design, the accomplishment of which lay entirely in the future and had its existence solely in the mind of God, as the architect has locked up in his own mind the design of the structure he contemplates seeing erected. The architect plans and arranges the various parts of his design, and sees that the structure is erected according to the plan he has made; and when the building is completed in all its parts, and stands a monument of his architectural skill, it is only a revelation of what was in his mind before the first stone was laid as part of the foundation on which the superstructure should be raised. So there was a time when all the inhabitants of the earth existed in this way in the mind of God. Is there any difficulty in your understanding with me, that, when this design was conceived in the mind of God, there was developed coeval with the design, the principle that was to determine right and wrong in reference to the existence of man. When it became the design of God that man should have a being upon the earth, that he might be ultimately clothed upon with power, immortality and eternal life, as the child of God in the mansions of his Father, What was established as a truth? Why, that man must be constituted to arrive at this destiny—made susceptible of education and endowed with the germ of every quality of mind, which when developed would clothe him with the power and majesty of a

God in the brightness of his Father's glory. This, then, became necessary, that man should be thus constituted.

There is no difficulty, then, in understanding that man could do no action, perpetrate no deed in time, subsequent to the period when his existence had a beginning on the earth, or during his stay on the earth, but what that action would bear a relationship to his future; and the regulation of his actions, so as to produce results in harmony with the object of his being, and aid him in his upward journey to "the habitations of fadeless glory, would be in consonance with the provisions of God for the governing of his children; for the righteousness of God's kingdom was simply that which determined the course of action on the part of mankind, that would lead to the development of the kingdom of God and would constitute the materials of which that kingdom was to be composed. Then we need not trouble ourselves about the mysterious origin of good and evil. They are as simple as the simplest thing in nature. When God determined that we should live upon the earth, and possess intellectual powers, and be susceptible of education, without which we would be unable to understand the application of any law or provision requiring our observance, our destiny became fixed and certain. The law of right and wrong became the fixed law, observance of which was to determine the future of mankind before God as his children. This is the righteousness that the Saviour instructed his disciples they should seek first when he said, "Seek ye first the kingdom of God and his righteousness," and then, when ye have sought and found this, all these other things that man seeks so strenuously after, because he is constituted to enjoy them, shall be added unto you. The wealth that the Gentiles seek to obtain at the expense of their happiness and salvation, the glory and honour they assiduously struggle after with all the soul's energy and power—all these will be yours when you have first learned the righteousness of the kingdom of God. Here, then, we see from this fact that human action was made to ever have a certain relationship to the standard of right. Human action in whom? In the per-

son who happens to be converted alone? No; but in all humanity. It is myself, in person, who lives; and that living should be a fulfilment of the purposes of God in my being, for without it his kingdom could have no existence on the earth. The mere fact of myself being born into the world, bears a certain relationship to the accomplishment of God's work. If man was never born, could he be educated and form a part in the structure of God's kingdom? No, never; for without an existence upon the earth what relationship could he bear to the kingdom of God on the earth.

Is there then any difficulty in tracing the existence of evil and wrong in the world? We see that in order for man to be born into the world, and live in such a way that all his actions would tend to the fulfilment of the purposes of his being, it would involve this necessity, that man should be developed upon the earth and act in conformity with the law that regulates his being without any violation of it, being surrounded from his coming into the world by such circumstances as would place before the opening mind instructions, the receiving of which would lead him to a knowledge of the nature and cause of his own existence on the earth. The lack of these circumstances and instructions, is the broad door which has been open for wrong, and by which it has entered. Man was placed upon the earth, and in connection with his being thus placed, he was taught of God his Father to multiply and replenish the earth, and have dominion over it. Earth and its bounteous and munificent productions, the animal creation that roamed through its wilds unmolested, soared aloft through the blue air of heaven, or darted through the limpid waters of the virgin world; the flowers whose fragrant odours floated on the balmy air; the fruit tree, the lofty oak, the shrub, the plant, the herb—all were given to man as his heritage, and he was told to fill the earth with intellectual human beings, and then to rule and have dominion over it. I allude to this that in your reflections you may be led to consult the history of humanity at that point of its existence upon the earth, and see in Adam the purposes of God foreshadowed

in the creation of man on the earth, and understand that there was connected with it the building up of a kingdom, the righteousness of which is the law that governs it as a kingdom, and by which alone it can exist as such.

What constitutes the law by which the architect accomplishes the design he has conceived—the law by which it is governed in its completion? It is the necessity that grows out of the form and fashion and character of the building to be erected. If he is going to make a chapel he forms his design, and all that the contractor does must be in accordance with the plan of the building as designed by the architect. It must be of a certain dimension, and be formed of the materials intended; for if not, the law of the purpose would reject it, it being something different from what was designed. In the construction of its various parts the materials to be used, whether stones, or timber, or iron, or any other material used in building, must be used in accordance with the design, for that design determines the law that is to influence every part and portion of the building that is to be erected. Its form, length, breadth, height, shape, decorations, embellishments, and everything connected with it as a building, are determined by the plan that is designed. So it is with the development of man on the earth; the design of his being and existence upon the earth, and his relationship to the Kingdom of God determined the law that should govern him in that existence and relationship. What, then, becomes right with us as the righteousness of the Kingdom of God? Why, that which enables us to understand the nature of the kingdom, for without it we could not be prepared for becoming parts in its structure. We must, to some extent, know the nature of the Kingdom of God, or we could never be prepared to enter into it. "Well, but," says one, "this is only your reasoning; if we could be brought to believe that this was in accordance with the Scriptures, which we believe, and have so much confidence in!" Why is it that you have so much confidence in the Scriptures? Simply because you have been taught to believe them with all the fervency of the mind. Pious mothers may have whispered in your in-

fan ears words of reverence for them; fathers and preceptors have guided your belief steadily and continuously to an acceptance of them as true; religious instructors have impressed upon you not merely a belief in them but a reverence for them, till it would be most irrational to expect you to entertain any doubt concerning their truth and authenticity. I believe the Scriptures as firmly as you do. I believe them, for they are consonant with the purposes of God. I believe their truth, because they teach principles in consonance with the truth. Well, these Scriptures that you and I believe in tell us of Jesus; and when he was upon the earth, his Father's representative, he said, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." This gives us to understand that eternal life, in all its greatness, glory, and ineffable felicity, is constituted of the knowledge of God. I have only been telling you that all we would obtain in connection with the Kingdom of God was dependent upon the acquirement of knowledge; that we require to understand the nature of God's purposes, and the nature of the kingdom to be established, in order that we might be prepared to enter into that kingdom. If Jesus was not mistaken, then I am not. If Jesus told the truth, then I have told it to you to-day; and if he did not know the truth who did know it? That we should know the truth ourselves is the important consideration, and that is why we should "seek first the Kingdom of God and his righteousness."

We find that God's purpose, as revealed in ourselves, was that we should rise from our low condition to a better and more exalted one, through the development of the truth in ourselves. We are constituted to rise and become exalted, but, "Can we do so without God's help?" We are not going to do anything without his help. We are here to-day through his kindly provisions, endowed with the power of reason to be exercised that our knowledge may be increased, and as it shines forth it is the reflection of the divinity of our natures. Is it too much to arrogate divinity to humanity? Because you accord it to God I claim its possession by man. It is the principle of the na-

ture of God. "Then," asks one, "how comes it to be ours?" Tell me, you reasoning man, how it is that the child inherits the intellect of the parent fountain from whence it draws its being? Tell me why the child reflects the properties and attributes of its parent, intellectually and physically, and in this find the answer to the question—find the evidence that man, as the child of God, possesses the divinity of his Father's nature. How could we possess the thought that we were the children of God, and yet imagine that no divinity was born within us? If you would have reasons to strengthen your, perhaps, faltering thoughts, find those reasons in the examination of yourselves. It is as much a truth that men and women can learn, as it is that God knows more than we know; and that is no more a truth than that you and I know something. It is as much a fact that knowledge is treasured in the soul of man, as that infinity of knowledge is the wealth, and the power, and the greatness of God. What does this tell us but that if we (inasmuch as we can learn to-day and continue to learn) remain constitutionally unchanged, the attainment of any degree of power and greatness that can be conceived of as before us, is simply a question of time; we will, through an endless acquisition of knowledge, become exalted and throw around us the habiliments of glory and life eternal, being clothed with them like our Father and God. Taking this view of man and his relationship to God, we have no particular difficulty in seeing where it is that evil has originated which has made the earth measurably desolate, and brought war, misery, and sorrow where peace and happiness and righteousness should have prevailed. And humanity that has suffered from the results of wrong, is humanity that is designed and constituted to be happy.

Who will question the truth of the statement that all mankind were constituted to be happy? "Can you prove it?" you may ask me. I wish you to prove it yourselves. Have you ever been happy? Have feelings of bliss ever been awakened within the narrow circle of your own being? "Yes," you have been happy. How, then, did you become so? Was it not because you were

sensible? The reason why you possessed intellectual sensibility was that you might be happy; and it is the possession of it that enables you to be happy, as it is developed in you. The purpose that influenced the design of the Father to make you thus intelligent was that you might be happy. You could not be exalted to a heaven of glory, you could not enjoy the association of holy and exalted beings, without being thus intelligent, because the exaltation itself, and the qualification for such association, are the results of the development of this intellectual property in the soul. Do you suppose the Lord gave you this peculiar constitution that he might enjoy the exquisite delight of seeing you eternally miserable; or how happened you to think that he constituted you to be happy and your brother to be miserable? I hope none of you do think so, I would to God there were none on the face of the wide earth who entertained such a thought or belief, because it is untrue. It is at war with the purpose of man's being. If I was made intelligent that I might be happy and be saved, what was my brother made for? Why, that he might be happy and might be saved too. This is the constitutional peculiarity, not of a portion of the race only, but of all the family of man; therefore, we reason that it was the design of God that all men should be happy. Where is the soul that is writhing in misery to-day that would not be happy in the relief from that misery if it could. If you can entertain a conception of a soul that is suffering the pangs of misery who would not be happy in the release from that misery, your mind is more elastic than mine. Well, then, it is to man thus constituted to be happy that the Saviour says, "Seek first the Kingdom of God and his righteousness," because it will open to your minds all the future. The future, teeming with the treasures of knowledge, of happiness and bliss, will of itself open before the mind as it emerges from its low and undeveloped condition to one of reason, to reflect, compare, and comprehend.

As the mind experiences its transition from this undeveloped condition to one of greatness and power, compared with that from which it has emerged,

it begins to comprehend and delight in the beauty, the glory, the divinity, and perfection of God's work, for they will be spread out before it that it may read and read without being deceived. The revelations that we find in man, as we read him aright, tell us no two tales. They bear no doubtful import. They tell the truth, and but one truth; the truth one and indivisible, one for ever, under any and all circumstances. Whether we take the most degraded or those who under the most favourable circumstances have realized to the greatest extent the fulfilment of the purpose of their being, we will find, when we consider humanity, that all are constitutionally the same, formed to enjoy happiness which the acquisition of the knowledge of the truth brings within their reach. The ignorant are unhappy everywhere, in every country and in every clime; and that unhappiness is the result of their ignorance, while their ignorance is the consequence of a wrong directing of their abilities, which if properly directed would lead them to understand the purposes of God in their existence upon the earth, and the laws of his kingdom, in which there are happiness, glory, and exaltation. Yet, in all this mass of intellectual human existence that we see around us, there is developed a degree of light, for there is a "light which lighteth every man that cometh into the world;" but some choose "darkness rather than light, because their deeds are evil." Their actions are wrng, simply because they are not in accordance with the principle of the design of the Father. Their perpetrators have not been led in the way of truth, but they have adopted false premises and from them have drawn false conclusions, and the result has been darkness which has clothed humanity in misery and sorrow. Yet mind has been struggling for its development—for the development of its own godlike power, amid all the varied and conflicting influences which have surrounded it, and the result has been the intellectual phenomena we discover spread around us. We can say that the race has progressed intellectually, because men have discovered some few things supposed not to have been known in previous ages; but physically the race has not progressed. It has retro-

graded and become deteriorated: and though mind has struggled on in the path of development, under the varied circumstances that have surrounded it, and won its triumphs in important and useful discoveries, still its powers have not been trained and directed entirely in the way of truth, but have been carried forward in a thousand different directions; and to-day, with all the knowledge that exists in the world, men are in ignorance in relation to the purposes of God. A gloom that is darker than the grave rests upon and casts its sombre shadows over a world that should be radiant in the light of truth and the smiles of God. If we would see that this is consistent with the purpose of the origin of intellectual humanity, we must begin with ourselves; for within us is the revelation of God, and without a knowledge of ourselves all else is dreary as death, for it is ignorance. Did Jesus entertain such views as these? Yes; such at least is my conception. Perhaps my friends in poring over the Scriptures and exercising their own minds may arrive at a different conclusion. Well, if so, I am not going to try to prevent them; if they wish to do so, I am going to let them do as they please. But the man who feeds on delusion will at some time become satisfied of the worthlessness of the food on which he lives, as much as the Scriptures represent the prodigal son to have become tired of and disgusted with the husks on which he lived, when suffering the effects of his prodigal career, a wanderer from his father's house. Like him they will come seeking for the fruits of a Father's charity, and they will be willing, when they cannot do without it, to become the re-

cipient of the Father's kind provisions, to enjoy the light of his favour and aid, to possess the happiness and blessing which, with bounteous care, he has provided for his children; and I have no need, no wish, to add one pang to the sufferings of mankind, for there is misery enough in the world without its being increased by one recreant feeling of mine, or by the smallest degree of unkindness. They are my brethren, and belong to my Father's family. They may perhaps dispute the relationship now, but when they partake of that aliment which feeds the soul, and which alone can bring into life all the latent qualities that lie undeveloped within them, it will be forgotten with the hunger pang they suffered in the days of their ignorance and misery. Well, then, I have no need to entertain any but feelings of charity for mankind. I would to God that all men could see as I see, and as much better as they could, that they might be led to happiness, glory, and immortality.

Whether my views are all congenial with your feelings or not, I do not know; I have given expression to them honestly and in kindly charity, and my desire is that they might be adopted by all men. For this end I am labouring; for the blessing of humanity universally spread abroad over the face of the wide earth; and it is to this view of the Gospel that I ask your attention, that you may come to a truthful comprehension of its principles. That you may be enabled to do so, and to rear such a superstructure on the foundation thus laid, that you may enjoy, and continue to enjoy, increasing happiness, blessings, and glory, is my prayer in the name of Jesus. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 633.)

In my communications to Governor Ford, in relation to the riots in Hancock county, I made but one request of him, and that was, that no troops ought to be brought into Hancock county; that I had sufficient power within the limits of the county to suppress any further riots, and prevent any more burning.

I am certain that the letters which I received from the Governor were either left in your hands, or in the hands of some one

in your office at Nauvoo; at least I have not got them now. I recollect that you desired to get them for future use, and am sorry that I cannot forward them to you. You will find in my proclamations the historical part of the last mob war in Hancock."

The following list is from the pen of Dr. Willard Richards:

"William Law,	Wm. A. Rollason,
Wilson Law,	Wm. H. J. Marr,

Robert D. Foster,
Charles A. Foster.
Francis M. Higbee,
Chauncey L. Higbee
Joseph H. Jackson,
John M. Finch,

The foregoing have been aided and abetted by—Charles Ivins and family, P. T. Rolfe, N. J. Higbee.

William Cook, and Sarah, his wife, formerly Sarah Crooks, of Manchester."

Sunday 30.—The Governor wrote to Gen. Deming, as follows:—

"Head Quarters, Quincy, June 30, 1844.

"Sir,—It is my present opinion that the Mormons will not commit any outbreak, and that no further alarm need be apprehended. I regret to learn that the party in Hancock, who are in favour of violent measures have circulated a thousand false rumors of danger, for the purpose of getting men together without my authority, hoping that when assembled, they may be ready to join in their violent councils. This is a fraud upon the country, and must not be endured.

I am afraid that the people of Hancock are fast depriving themselves of the sympathy of their fellow-citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo or any of the people there without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side: of this you must be the judge at present.

I direct that you immediately order all persons from Missouri and Iowa to leave the camp and return to their respective homes without delay.

I direct, also, that you cause all mutinous persons, and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

THOMAS FORD, Commander-in-Chief.
To Brig. Gen. Deming, Carthage, Ill."

A few of the brethren met in council, and agreed to send bro. G. J. Adams to bear the news of the massacre to the Twelve.

Elder Willard Richards wrote the following, and sent it by G. J. Adams:—

"Nauvoo, Sunday, June 30, 1844,

6 p.m.

"Beloved Brother Brigham Young,—For the first moment we have had the opportunity, by request of such brethren of the council as we could call, we write to inform you of the situation of affairs in Nauvoo and elsewhere.

On the 24th inst., Joseph, Hyrum, and thirteen others went to Carthage, and gave themselves up to Robert F. Smith, a justice of the peace, on charge of riot, for destroy-

S. M. Marr,
Sylvester Emmons,
Alexander Sympons,
John Eagle,
Henry O. Norton,
Augustine Spencer.

ing the 'Nauvoo Expositor' press and apparatus.

25th. Were exhibited by Gov. Ford to the troops assembled, like elephants,—gave bonds for appearance at court, were arrested on charge of treason, and committed to jail without examination.

26th. Brought out to the Court House contrary to law, for examination,—returned to jail till witnesses could be procured.

27th. A little before 6 p.m. the jail was forced by an armed, disguised mob, of from 150 to 200; the guard was frustrated, Hyrum shot in the nose and throat and two other places, only saying, 'I am a dead man.' Elder Taylor received four balls in left leg and left wrist and hand. Joseph received four bullets, one in right collar bone, one in right breast, and two others in his back, he leaped from the east window of the front room, and was dead in an instant. I remained unharmed. The bodies were removed to Nauvoo on the 28th, and buried on the 29th. Elder Taylor remains at Hamilton's tavern yet; we heard to-day he is better.

Elder Geo. J. Adams is deputed to convey this to you, together with to-day's 'Extra Nauvoo Neighbor,' and other papers giving particulars which you may rely on.

The effect of this hellish butchery was like the bursting of a tornado on Carthage and Warsaw; those villages were without inhabitants, as in an instant they ran for their lives, lest the Mormons should burn and kill them suddenly—the wicked flee when no man pursueth.'

The excitement has been great, but the indignation more terrible: a reaction is taking place, and men of influence are coming from abroad to learn the facts, and going away satisfied that the Mormons are not the aggressors.

You now know our situation, and the request of the Council is, that the Twelve return to Nauvoo. The lives of twelve more are threatened with deadly threats. It has been suggested by the Council, that if the Twelve approved, Prest. B. Young, Heber C. Kimball, Geo. A. Smith, Wilford Woodruff and Orson Pratt return immediately; and Wm. Smith, whose life is threatened, with all the Smiths, John E. Page, Lyman Wight, P. P. Pratt and Orson Hyde spend a little time in publishing the news in the Eastern cities, and getting as many in the Church as possible. This is for you to decide.

The Saints have borne this trial with great fortitude and forbearance. They must keep cool at present. We have pledged our faith not to prosecute the murders at present, but leave it to Gov. Ford; if he fails, time enough for us by and

bye; vengeance is in the heavens. We have been in close quarters some time.—money and provisions are scarce. Will the Eastern brethren contribute to our relief?

Gov. Ford has taken away the State arms from the Legion. Your families are well, for aught I know. Sister Hyde has gone to Kirtland, I suppose. I have not been able to get any means for myself or anybody else.

The Council consider it best for all the travelling Elders to stop preaching politics—preach the Gospel with double energy, and bring as many to the knowledge of the truth as possible.

The great event of 1844, so long anticipated, has arrived, without a parallel since the birth of Adam.

Jackson and his gang will try to waylay you coming up the river, if not before : look out for yourselves.

A little while since, Parley wrote to Hyrum about Elder G. J. Adams' proceedings and teachings in Boston. I heard Joseph tell Hyrum to let Adams alone, let Adams go back there and make all things right, that Parley had misapprehended some things, and acted in the matter rather injudiciously.

The Saints have entered into covenants of peace with the Governor and government officers, not to avenge the blood of the

martyrs, but leave it with the Executive, who had pledged the faith of the State for their safe keeping. The Elders cannot be too careful in all the world, to keep from saying anything to irritate and vex the Governor, &c., for at present we must conciliate: it is *for our salvation*. The Governor has *appeared* to act with honest intentions; we bring no charge against him—will wait patiently his proceedings in the matter. Let the Elders keep cool, *vengeance rests in heaven*.—Yours as ever,

W. RICHARDS."

A Council was held by the brethren, at which Messrs. Wood and Conyers from Quincy were present, also Col. Richardson, lawyer, from Rushville. The Council again expressed their determination to preserve the peace in the city, and requested those gentlemen to use their influence to allay the excitement abroad, which they promised to do.

Col. Richardson agreed to use all his influence to stay all illegal writs, and all writs for the present.

Gen. Dunham requested a guard might be sent to Golden's Point, to protect the people there from the mob.

Father John Smith was present, and spoke of the destruction of crops by the Mc Donough troops.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 11, 1862.

WHY ARE SO MANY OF THE SAINTS NOT GATHERED?

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It is an undeniable fact that there are many of those who profess to be Latter-day Saints, in this and other countries, who might, had they been disposed to make the effort, have long since been gathered with the Saints in Zion. Why is this? It is simply because, notwithstanding their professions, they have not really believed the message which God sent unto them by his servants. They have been urgently and repeatedly warned, during the last thirty years, of the misery and destruction that were coming upon the nations, and which the Saints would necessarily share in unless they obeyed the call from Heaven to come out from the midst of Babylon, until they have become so accustomed to listen to these warnings that they seem like some old familiar song, or old wives' fables utterly unworthy of their attention; or, if they have believed in the predictions

of the ancient and modern Prophets in regard to these things, they have placed their fulfilment so far in the future as not by any possibility to affect them or their children.

There are, doubtless, many who ardently desire to gather with the people of God, but who, through adverse circumstances of a domestic or pecuniary nature, have been prevented from so doing. Some have to endure the painful trial of having an unbelieving family, and have been waiting and striving and praying with earnestness and unwearying perseverance, in the laudable hope of being able to save those so endeared to them by every tie of association, nature and affection. Others have toiled on cheerfully and faithfully, earnestly desiring to keep the commandments of the Lord and to gather with his Saints, but in consequence of their large families, or through sickness or some other circumstance over which they had no control, they have been unable to gratify their desire. To such cases we do not refer, though we think there are comparatively few even of them, but what, had they fully realized the importance of gathering and constantly enjoyed the Spirit of the Lord, have had, or would have had, at some period since they embraced the Gospel, at least one opportunity of obeying it in this particular. But there are some who acknowledge that the Lord has blessed them more than once with the means to gather to Zion, and nothing but their own negligence and indifference prevented their going; and if the majority of the Saints would examine their past course and the blessings which the Lord has from time to time conferred upon them, they would be compelled to acknowledge, at least to themselves, that had they fully realized how near were the approaching and predicted calamities, and concentrated their faith and energies and economy to the accomplishment of this one object, they would long since have been able to turn their backs on Babylon, and that too, without neglecting any of their duties in sustaining the work of God and his Priesthood during their sojourn therein.

There are many short-sighted individuals who are inclined to murmur at the providence of God in permitting so many of His Saints to be afflicted with poverty, when the treasures of the earth are his; and he could very easily bestow a sufficiency of them upon his faithful children to enable them to gather, or do anything else which he has commanded them, if he saw that it would be for their good. But, if we reflect upon the past, we shall find that the wisdom and goodness of the Lord are often particularly manifested in withholding them from his people. He has heretofore prospered and blessed numbers of his Saints in this land, and did they at all times use those blessings for the purpose for which they were bestowed? No; many, perhaps most, of such individuals are here yet, and with some honourable exceptions, it has been the poor who have gathered to Zion. And there are hundreds now, who never would leave the corruptions and wickedness by which they are surrounded, so long as the sun of prosperity shone upon them. Hence the Lord in his mercy suffers them to be afflicted with temporary poverty and distress, in order that they may be induced to take that course which will lead them to the true and eternal riches. If the Lord were to bless them with the riches of the earth now, doubtless in many instances it would prove the destruction of those thus blessed by inducing them to remain in Babylon and share in her plagues, and the present comparative poverty among many of the Saints may be considered as a strong and consoling evidence that, notwithstanding our coldness and former ingratitude, the Lord has not forgotten, and does not intend to entirely cast away his people in these lands;

and if there is anything that would make us fear for the future salvation and happiness of the Saints of the European Mission, it would be to see them enjoying an uncommon degree of pecuniary prosperity, with the careless and cold spirit which many of them now possess, under the influence of which they would be incapable of governing such blessings in righteousness.

There are no doubt many, who think if the Lord would only prosper them sufficiently to enable them to speedily and easily accumulate the means to migrate themselves and their families, that they would certainly not use such means for any other purpose, nor wait to accumulate any more. But it is said that "The heart of man is deceitful above all things." The Lord knows our hearts better than we do ourselves, and he sees that some, if not many of his saints, if permitted to obtain the means of their deliverance without the most strenuous exertion on their part, either would not gather at all, or if they did, so soon as they met with a little difficulty or privation, they would look back with longing hearts to the land whence they had come and where they had lived so easily, and perhaps take steps to return there. We know this has been so in the past. Numbers on whom the sun of prosperity has shone have forgotten God and the blessings he has bestowed upon them, and with ingratitude in their hearts have forsaken the ways of righteousness and turned again to the wickedness of the world. We know there are many who feel confident in their hearts that if the Lord would but let a little ray of prosperity shine upon them, they would not be so ungrateful as to abuse it—they are ready to exclaim with Hazael, "Is thy servant a dog that he should do this thing?" And yet he did the very thing which was predicted he would do; and hundreds now, who think themselves so firm in their integrity, would do no better than others before them if permitted to be tried in the same way. So be content brethren and sisters; work away perseveringly and uncomplainingly; do not forget to pray earnestly and in faith to the Lord to open your way and bless your efforts, but do not attempt to lay down any plan for him to act upon, nor any particular channel through which the desired blessings should flow, but be willing to receive them in the Lord's own time and way, and if he sees you are honest in heart and sincerely desirous to gather with the Saints in order that you may be better able to keep his commandments, rest assured *you will go.*

There are many, however, who have neglected to go to Zion from a much less worthy motive than those before referred to. When they came into the Church they were in circumstances of comparative comfort, and some may even have been possessed of a moderate degree of wealth. They heard that the Saints who had gathered had to contend with great privations, and they were unwilling to leave their comfortable homes and cheerful firesides to share with their suffering brethren and sisters the vicissitudes and inconveniences incident to an uncivilized and uninhabited country; some of whom were also afraid lest they should be called on for the few pounds they might have been able to take with them—which in many cases would have been barely sufficient to have carried them to their places of destination, so that they had no necessity for being uneasy on that point—to administer to the wants of their persecuted and suffering brethren. Where are such individuals now? Nine out of every ten have either apostatized or are reduced to the verge of extreme poverty. The tables are now turned; the Saints in Zion are enjoying prosperity, while adversity is the lot of those who shunned them when in the hour of their trial; and yet some of these very individuals are foremost in their claims upon the generosity and assistance of

the Church, and loudest in their denunciations of its ingratitude and corruption of its leaders if it does not provide for and emigrate them.

Space will not permit us to say half we should like to on this subject; but doubt not there are many who could emigrate next season if they earnestly desired, and would make every effort in their power to do so. But will they go? We fear not. Notwithstanding the numerous examples which they have had of the danger and folly of procrastinating their duty in this respect, we feel assured that many who could now go with comfort, will yet have to go, if they can get the opportunity, with their bundles on their backs; and in poverty and distress and shame meet those friends whose warnings and advice they have unheeded and despised, but who will, nevertheless, whenever they do come to Zion, do all they can to encourage them to do right, to teach them how to live and to make them cheerful and happy.

The terrible events which are taking place with such fearful rapidity on the American continent, seem to indicate that the way to Zion may be temporarily closed; and in the meantime the clouds that are gathering around the horizon of Europe will grow darker and blacker, and shortly burst in a storm of terrific fury over the inhabitants of the nations of this continent. We feel like urging the Saints to make every effort to flee to the hiding-place of the Lord before the storm overtakes them. The Lord knows his own, and can and will preserve them so long as they are in the path of duty; but those who can, and do not obey his command to gather, have no right to, and cannot claim his protection.

C O R R E S P O N D E N C E .

SCOTLAND.

Dundee, Sept. 30, 1862.

President Geo. Q. Cannon,

Dear Brother.—The good work of God is still progressing in Scotland, and many are still being added to the Church by baptism. The Priesthood and Saints are becoming more and more united as they increase in the knowledge of the truth. The faithful are making every honest exertion in their power to gather home to Zion before the way is hedged up. The storm-cloud of social, commercial, religious, and political controversy in Europe, betokens that the great image of empire spoken of by the prophet Daniel is about to be broken to pieces; the extremities or "disunited States," according to the Prophet Joseph Smith, are already passing away like the chaff of the summer's thrashing-floor, and no power on earth can prevent their dissolution; for the Lord hath spoken it, seeing that in them would be found the blood of Prophets and Apostles. The Saints have known for years that these things would come

to pass, and have been gathering home to "Deseret" like the honey bee to the hive when they see the storm-cloud lowering, there to be safe from the calamities that are coming upon the wicked, and to be instructed of the Lord through his holy Priesthood, that they may learn of his ways and walk in his paths, that, when the Kingdom and its greatness is given to the Saints of the most high God, where they may reign with him in righteousness, while the wicked are cut off and destroyed.

Brother David Gibson arrived in Glasgow on the morning of the 13th instant, "all right." He carries with him the spirit of obedience, which is the spirit of Zion and the key to all the real power and influence which men of God possess. We held a district meeting in Paisley, his birth-place, on the 14th inst., which was well attended; it is said to have been the largest congregation of Saints ever assembled at Paisley since the organization of the Branch in 1840. I joined the Church in this same place in 1842. There are some

the old Saints here yet, who entered the Church when it was first organized in this country; they are firm in the faith, still waiting, hoping, and praying for something to turn up, instead of giving hold and turning up something for themselves, and thereby effect their migration, observing the admonition of the Apostle James, that "faith without works is dead."

Brothers Baxter and Sands are well and feeling well, and the Priesthood and saints under their watch-care are striving to live their religion. Some have neglected to have their children bap-

tized when eight years old; they seemingly forget that the law of God requires parents to have the ordinance administered to their children to be baptized when they arrive at that age; if parents neglect to do their duty in this matter the Lord will not hold them guiltless.

I am, as usual, in the enjoyment of good health, and I feel well in the work of the Lord, nor am I weary in well-doing, for it is good to be a Saint.

Praying for the blessing of God to rest upon you, I remain your fellow-labourer,

DAVID M. STUART.

OUR SUNDAY SCHOOL SCHOLARS.

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One of the ideas that stamp the Saints as a peculiar people in the midst of the nations is, that while the majority of their fellow-citizens look upon children as a disagreeable necessity, and would almost class them in the list of what some have pleased to call necessary evils, and cannot find a fitter term to explain their opinion of their value than that of encumbrance, the people of God regard them as one of the greatest blessings essential to their happiness and progress, and the accomplishment of the purposes of their heavenly Father in the development of his kingdom. But, while we mourn over the degeneracy of the world in this particular, and point out the fearful crimes on infant life through the sins of men, that almost cause Christian and civilized England to vie with heathen and barbarian China in its child-killing proclivities, and note the futile endeavours of their country's wise men and law-givers to stop the abomination, and understanding as we do that "the axe must be laid at the root of the tree," or the evil cannot be overcome, yet sometimes we, as Saints, are apt to view the blessings in an abstract light, forgetting that as charges placed under our care, for us to make them, to a great extent, what they are to be in after life, and work out the realization of our hopes as to their proving the blessings we expect, the work devolves on us to use the wisest means to accomplish the desired end.

An anecdote is told of one of England's greatest authors thus: He was interrogated by a lady as to the proper age to commence the education of her son. He asked the child's age, to which the mother replied that he was four years old. "Then, madam, you have lost four years," was the reply. And such indeed is the case with those who forget that education begins from the child's birth, and that the greatest teacher for good or evil, the one most readily copied, is the example of the parents.

But, leaving the subject of the influence of home culture, let us turn to our Sunday schools, as by the letters of the brethren in the *Star* we learn such are being established in various parts of the Mission.

Let not our brethren and sisters in their anxiety to do good enter into positions without well studying to obtain the necessary qualifications, that they may be able to do the amount of good they desire. The two most necessary virtues to hold the confidence of children are kindness and firmness. Without the former we cannot gain their love, and without the latter we cannot retain their respect; and to want either of these is to be without any influence over them. To want the former, renders the Sunday school (that which should be anticipated a pleasure) a thing to be evaded as irksome, an uninteresting duty to be got over with as little trouble as possible; the lack

of the latter would cause the teachers to change places with the children, and the children become the masters; and when control is lost, order ceases, and good can no longer be done. Again, though it is almost unnecessary to draw attention to the fact, that the memory of childhood is very retentive, and any little apparent favouritism or unfairness is long retained in their recollections, and such little grievances to them are as much as our greatest misfortunes are to us, rendering so necessary impartiality, justice and truth.

I remember, with great distinctness, a circumstance that occurred to me, when yet a very little boy. I was with a relative who had promised to buy me a particular toy, and, perhaps, guessing at its value, I said, "If it costs sixpence, shall I have it?" "Yes," was the reply. We went to the shop, and the price was fourpence, but all I got was a pennyworth of sweets. With me it did not go down right, and from that moment that person lost my confidence, which she never regained to the same extent. I simply cite this to show the lasting effect of untruthful, though trifling

occurrences on youthful minds. It is a great thing to study the character and disposition of the child, and treat it accordingly, for the same mode of conduct will not bring all children along alike. As to the course of study, make it interesting—teach according to the capacity of the pupil, that they may draw from a pure fountain, uncontaminated by sectarian errors. That the inter-colonial flag not, it is well to keep a spirit of emulation alive, and by discreet use of rewards, encourage attention, exertion and good conduct; also, as punctuality is the soul of business, so is it the key to order and progress. Should the teacher be late, the scholars will soon follow in the wake, and the teacher who is so will never have a good class.

To Sunday schools properly organized and conducted we may look as one of the great helps to make the children of to-day the men and women of the future, who, by their exceeding faith and good works, shall bear off the kingdom of God triumphant, and prepare the earth for the reign of the Prince of Peace.

TANTZ.

SUMMARY OF NEWS.

AMERICA.—Accounts from McClellan's head-quarters state that a severe battle was fought on the 17th ult., lasting from dawn until dusk. The result of the battle was indecisive—the superiority of position remaining with the Federals. The Federal loss is estimated at 6000 to 10,000. The Federal General Mansfield was killed, and Generals Hooker, Dureza, Sumner, Meagher, Max, Weber, Dana, Hartsuff, Richardson, Sedgwick, French, Ricketts, and Rodman were wounded. The loss of Federal generals and field officers is stated to be so large as to be unaccountable. A later report from McClellan states, that the enemy had abandoned his position on the 19th, leaving the dead and wounded in the field, and that General Pleasanton was driving the enemy across the Potomac. He claims a complete victory. "Stonewall" Jackson conducted the Confederate retreat into Virginia, and succeeded in crossing the Potomac, saving their transports and all their wounded save 300. The Confederate loss is from 18,000 to 20,000. The latest news state that the Confederates had retired from the banks of the Potomac, opposite McClellan, and retreated in the direction of Winchester. The Federals are crossing the Potomac at Shepherdstown and Williamsport. The Confederates evacuated Harper's Ferry on the 19th ult., after destroying all the Government stores, pontoon bridge, and partly destroying the bridge of the Baltimore and Ohio Railway. The Federals now occupy Harper's Ferry and Maryland Heights. Siegel and Heintzelman remain for the defence of Washington. Commander Preble has been dismissed from the United States service for permitting the Steamer *Oreto* to enter Mobile.

ITALY.—Intelligence received from Fort Varignano states that Professor Partridge's apparatus had been applied to Garibaldi's foot. The suppuration has diminished. The *Opinion Nationale* states that the Italian Government has at last made up its mind to grant an amnesty to Garibaldi and his companions. The prisoners of war now in custody in consequence of the late Garibaldian movement are 1909, distributed all over the state fortresses of Piedmont and Liguria; 232 of those, who by their age were considered mere infants, have been set free and sent back to their homes, chiefly in Sicily.

GERMANY.—The assembly of delegates from the German states has unanimously voted the following resolution in reference to the question of the Zollverein:—"The transformation of Germany from a confederation of states into one federal state is, besides being a political necessity, the greatest want of Germany as far as her commercial interests are concerned. Until this transformation is effected, the dissolution of the Zollverein, which is indispensable to the unity of Germany, must be avoided. On the renewing of the Zollverein, an improvement in its constitution is imperative." The session of the assembly was then closed.

THE HERZEGOVINA.—Luke Vucalovich is travelling through the Herzegovina and a sembling the peasants, to whom he declares that he made submission in order to obtain an armistice. He also states his intention of devoting his emoluments to the families of those who have fallen, adding that he will content himself with bread.

FRANCE.—Accounts from Rouen state that the position of the cotton manufacturers in that town is not improving. The holders of many articles, but especially of calicoes, have reduced their prices, but cannot find buyers. The sale of cotton twist is completely suspended.

RUSSIA.—The Emperor Alexander has just taken a new conciliatory decision of clemency, which will be received with gratitude by all unprejudiced persons. By a recent ukase dated from Novegorod, all fiscal proceedings against individuals guilty of political offences since 1831, and consequently liable to confiscation or sequestration of their property, are to cease.

TURKEY.—The Pasha of Egypt is said to be seriously ill at Constantinople.

V A R I E T I E S .

MECHANICAL POWER.—A celebrated engineer being examined at a trial where both the judge and counsel tried in vain to brow-beat him, made use in his evidence of the expression, "the creative power of a mechanic," on which the judge rather tartly asked him what he meant by "the creative power of a mechanic."—"Why, my Lord," said the engineer, "I mean that power which enables a man to convert a goat's tail into a judge's wig."

AVOIDING A CREDITOR.—A creditor, whom he was anxious to avoid, met a lawyer coming out of his office on a certain occasion. There was no possibility of avoiding him, but the lawyer did not lose his presence of mind, and immediately resolved what to do, knowing the creditors weakness:—"That's a beautiful mare you are on," said the lawyer.—"Do you think so?" "Yes, indeed; how does she trot?"—The creditor, highly flattered, put her into full trot. The lawyer bolted round the corner, and was out of sight in a moment.

TIMELY WARNING.—A Yankee editor thus confesses to have had dealings with Satan, for the good of his readers, of course:—"I was sitting in my study, when I heard a knock at the door, 'come in,' said I; when the door opened, and who should walk in but—Satan! 'How d'ye do?' said he. 'Pretty well,' said I. 'What are you about? preparing your leader?'—'Yes,' said I. 'Ab! I dare say you think you are doing a great deal of good?'—'Well,' said I, 'not so much as I could wish; but a little good, I hope.'—'You have a large lot of readers?' said he. 'Well, pretty well of that,' said I. 'And I dare say you are very proud of them?' said Satan. 'No,' said I, 'that I am not, for not one third of them pay for their papers!'—'Well,' said he, 'then they are an immoral lot: but let me have the list, I think I can do a trifle myself with such people!'